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TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I: 3, 4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

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No. August, 1910. 8

OLIVE TREES,
A Monthly Missionary Journal.

SUBSCRIPTION PRICE, ONE DOLLAR A YEAR.

Postage Free to All Parts of the World.

Address:
R. M. SOMMERVILLE, Publisher,
No. 325 West 56th Street,
New York.

Entered as Second Class Matter at
Post Office, New York, N. Y.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

AUGUST, 1910.

8.

QUESTIONS OF THE HOUR.

YOUNG MEN AND THE GOSPEL MINISTRY.

PROF. R. C. WYLIE, LL.D., ALLEGHENY, PA.

The opinion prevails to a large extent that there has been for some time and still is a superabundance of ministers in the Reformed Presbyterian Church. This opinion has doubtless deterred some of the young men of the Church from entering the Theological Seminary. But it is a very erroneous opinion. While the graduating class a year ago last spring numbered eight, the class last spring numbered only two. The class of 1911 numbers four, and that of 1912 only three. At the present writing I am not sure of any new students at the opening of the seminary next September.

A little figuring, together with a little serious thought, will make it clear that instead of an overplus of ministers there is an alarming scarcity. The entire number on the roll is 118. Of these, about sixteen are no longer in active service, although they may take occasional appointments. Twenty-one are employed in the college, the theological seminary, the home and foreign mission fields, and national reform. This leaves only eighty ordained ministers available for regular preaching. Add to this number five licentiates who have completed the seminary course, and we have eighty-five preachers to supply about one hundred

and twenty congregations and mission stations. This does not look much like an over-supply of preachers. The writer has had opportunity of knowing that some of our vacant congregations have been without preaching for months at a time, and could not by any means known to them obtain supplies. If young men are turning their faces toward other callings because they see no openings for the preaching of the gospel, they have viewed the field from the wrong standpoint. Even if no advance is made, if no new fields are to be occupied, we have not enough active, energetic ministers to supply the present demand. But the Church should not be satisfied to do no more than hold the ground already occupied. This would be the surest way to lose ground. Even to hold its own, the Church must be aggressive. And if there is to be any growth whatever, advance movements are indispensable.

But the scarcity of ministers in our Church becomes much more apparent when studied in connection with the proposed advance movement in the foreign mission field. In the recent report of the Board of Foreign Missions we note these paragraphs:

"In selecting a territory in Syria extending from Suadia to Tartoos, more than one hundred miles along the Mediterranean, and reaching inland to the River Orontes, and a territory fifty miles

square on the West River in China, we have made ourselves responsible for the evangelization of about 1,800,000 souls who are ignorant of the only Saviour and without hope in the world."

"We inform the Church of the ultimate need of seventy ministers, native and foreign, for our Mission fields, on the basis of one to every 25,000 population, and physicians, teachers and nurses, in a proportionate number; and the purpose of the Board to push the work so as to cover the entire territory at the earliest day."

"The Board presses upon Synod the present urgent need of twenty-five additional missionaries, six ministers, five physicians, eleven teachers, two trained nurses and a hospital matron."

The Committee on Foreign Missions, in their report, called special attention to these and some other paragraphs, expressed hearty endorsement of the purpose of the Board to press forward, and assured them of our hearty co-operation in all forward movement. But where are the laborers to supply this pressing demand? Possibly the requisite number of physicians, teachers, and trained nurses can be secured, for the schools equipped to qualify men and women for these callings are always well patronized, and there seems to be at all times a surplus, especially of physicians and teachers. But where are the ministers to come from? Very few if any are found in the ranks of those without charges. However capable these might be, most of them are now past the time of life for entering upon foreign mission work. If six young men are to be sent to the foreign field now, some at least must be chosen from the ranks of settled pastors. In any case the result is the depletion of the needed working force in the home field. What then is the solution of the problem that now confronts us? There must be an increase in

the ministry. Young men of ability and scholarly attainments must consecrate themselves to the Lord with the spirit of willingness to serve Him wherever there is a call for service. Parents should dedicate their sons to the ministry as Hannah dedicated Samuel and as pious fathers and mothers in past generations used to do. Unceasing prayer should be offered to the Lord of the harvest that He would thrust forth laborers into His harvest.

By the Great Commission, the members of the Church in each generation are made responsible for the evangelization of the entire heathen population living in their generation. The Church of to-day is responsible for the evangelization of the more than one billion of heathen now living. In the providence of God, our Church has become responsible for the evangelization of nearly 2,000,000 of these. If it is remembered that those for whom we are now responsible are already living, but are rapidly passing beyond the reach of the gospel, we will not be surprised at the urgency of the Board, and the ready response of Synod, that we make a forward move without any delay. The entire number of missionaries named in the report to Synod as needed at the present time should be sent out at once. As rapidly as the workers and the means can be supplied, the remainder of the quota of workers to be supplied by the home Church should receive their appointment. But it will be utterly impossible for the Church to respond to this loud Macedonian call from Syria and China unless young men in greater numbers give themselves to the gospel ministry. Are there not at least a half dozen consecrated young men who have finished their collegiate course ready to listen to this call and to take up the work of the seminary course next fall?

NEWS OF THE CHURCHES. ABROAD.

Syria, Latakia.—The following items are from Rev. Samuel Edgar, written June 22, 1910:

The writer has just returned from Tartoos. This was my first trip alone, and I hope that the work will be none the worse of the visit. Brother McFarland had it in mind to make both trips, that is, to Tartoos and to Suadia, before he went away, but what with the moving and hot weather he thought it might be safe to trust me out alone now that I have enough Arabic to inquire the way if I should happen to get lost.

We found the schools in good working order and the teachers all in good health. The school there is perhaps not quite as large as a year ago, when I made my first visit, but it is doing just as good work. There is an attendance of about seventy-five. The difference in the numbers is owing to the Greek school, which this year has two teachers. Yet, with all this, and the fact that we made a charge on all pupils, except the very poor, shows the grip that the work has on some of the people. How deep the grip is remains for others to answer.

I am very sorry to report to you the resignation of Mrs. Juraidiny, the widow of Yacob Juraidiny, whose death was such a great loss to the Mission. She has been in the work of the Mission for a number of years. Her life and influence among the people have been a great blessing to the place. Heaven alone will reveal what she and her husband have done for the people of Tartoos. When I went there the women of the near community came to me and pled with me to give her more money to keep her there. I told

them she did not want money. That is something they would not believe at first—I suppose because they themselves set such a high estimate on wages.

On one of the evenings during my visit, Mrs. Juraidiny invited all the big girls and young women that had been her pupils to come in and spend the evening. Instead of about eighty coming, according to the number invited, the whole quarter of the town turned out. And we had about three hundred present. The school yard was full to overflowing. This in itself was a high tribute to the estimate of the people of her work. She loved the work for the work's sake and for the Master's sake. The children that had the opportunity of sitting under her teaching never went away without a clear knowledge of the plan of salvation and the Psalms and Catechisms and a large portion of the Word printed on their memories. The rest is for the Spirit. Her going away leaves us two teachers, so that in the coming year there will be but two rooms. One for the lady teacher and one for Mallim Khaleel, who has been serving the Church there for about twenty years. I should have said at the first that Mrs. Juraidiny resigns for the sake of being with her children and also for a much-needed rest.

On Sabbath morning, after Sabbath school, the people gathered for a preaching service and the writer was much surprised to see an audience of about one hundred and fifty. This was more than I had seen on either of my other visits. This did not include the children of the Sabbath school, as they had been sent home, there being no place for them. Re-

member, all these people, with the exception of two families, are members of the Greek Church. I asked after the services about how many of them had been to the early service in their own church, and learned that about two-thirds had been there. It is hard to understand why, with all their knowledge of the truth, they still cling to the old rites. I suppose all of those that heard me that morning have been under the preaching of the late Juraidiny and the missionaries for over fifteen years, and yet during all that time none have come out on the Lord's side. If they have, they are following Nicodemus' example. This very fact is what tries the patience and faith of the workers in this field. Often has the writer wondered how much longer we ought to give Tartos of our strength and time. We are giving the Greek Church there a good education and making better men and women, and if this is the work of the Church, then I suppose we ought to go on with the work. But, if we must report converts and fruit to the Church, then we are unable to do it in this place. And if our success depends on this numbering, then there is no way to spell the results but in failure. I am aware that there are those at home who say that there is such a thing as working against providence. When we see such results as I have mentioned above, I suppose they would count that we had done our whole duty to the place, and hence in the future we ought to spend the Church's money some place else. This has sometimes been my own feelings, but the members of the Mission do not agree with me, and I give them the honor of knowing more than I do who have been here but a short time. There is no doubt about there being fruits, but whether you and I think these are enough is another question.

At this morning's service we performed

our first baptism in Arabic. The candidate was a boy of about ten years, the son of Jewish parents, who came into our fellowship a year ago, having moved there from Beirut. They seem to be loyal to the truth and rejoicing in the new life in the gospel. Great suffering has been their portion since they became Christians. Yet in the midst of all, their faith never seemed to waver.

We arrived home in time to say adieu to the McFarland family and Misses Elsey and Patton, who were going off to Guzne. We were sorry to find that Miss Patton was not very rugged, and it was deemed best for her to try a change of climate. We all hope that the change will be a great blessing to her.

These days we are praying and preparing for the teachers' conference that is to be held here early in July. This is the first meeting of its kind, and we do hope that it may prove a great inspiration to all that come.

Miss Edgar is already making preparations for her new home and Miss Crockett's in the girls' school. Dr. Balph has gone to Gunaimia for Sabbath, and to see how the work of the new building is progressing.

The new schools seem to be doing well so far, and the people rejoicing in the opportunity that we are giving to their children.

We were all much surprised to learn of Miss Wylie's illness, but hope that long ere this she is entirely well and able to carry out her plans.

We are now waiting anxiously to see the new plans of Synod for the advance work in China and Syria and Cyprus, as well as the widening out at home. We trust that great things shall be the result of this awakening.



China, Tak Hing.—A letter from Rev.

J. K. Robb, dated May 16, 1910, contains an interesting account of the last Communion:

Another communion season, with its duties, privileges and pleasures, has just passed. Yesterday was the high day of the feast. The time was set a week later this year than last, owing to the fact that some of our people had not finished their rice planting last year when communion time came, and so did not get to attend the services. We tried to arrange the time this year so as to avoid any enforced absences on account of the date. As events turned out, the later date seems to be more suitable. The attendance this year was a decided advance over that of previous years at the spring communion. The weather, however, was very hot. I think we never had such uniformly intense heat during any of our communion seasons as during the one just closed. It was accounted for by the Chinese by the fact that the rainfall this season has been very light, which is doubtless the true explanation. Some of them ventured to ask whether in our judgment the lack of rain is due to the influence of Halley's comet which we have been able to see during the early morning hours for some two or three weeks, but we did not venture an opinion. But whatever may have been the cause of it, the lack of rain made the communion season one of very unusual heat. The Chinese, however, bore the discomfort in their usual philosophical spirit and the rest of us did as well as we could in trying to follow their example.

The attendance, as previously remarked, was considerably above that of former years at our May communions. The chapel was well filled at most of the services, and on yesterday the audience was as large as could be accommodated comfortably. At this communion the number of communicants present passed the

one hundred mark for the first time, the exact number being one hundred and one, eleven of these being foreigners. The accession was the largest in the history of the mission, with one exception, that being the communion in the fall of 1908, after a week of preliminary services. This time we received into the church fifteen adults, and baptized two infants. The two sexes were very evenly represented, eight of the new members being men and boys, and seven being women and girls. One infant is a boy, the other a girl. The value of our schools as evangelistic agencies is also emphasized by the number of new members who are now in the schools. Two pupils from the Boys' School, five girls from the Girls' School, and two women from the Women's School, make up a majority of the total number who received baptism. One of the girls had received baptism when an infant, being the child of a Christian mother. So she was not baptized a second time. She has become a believer, however, since being in school.

I think the fact of our having an organization will make for larger accessions. The special duties of communion seasons, such as the examination and admission of candidates, have been greatly lightened by the assistance of the elders. Their knowledge of the candidates, many of whom were personally known to them as friends, and in some cases as relatives, their character, attainments and many other things that must be taken into account in determining their state of preparation, made the assistance of the session most welcome. Then aside from the special work of the session in the examination of candidates, our elders are showing a most commendable spirit in suggesting ways and means for reaching and helping some of our members who live at a great distance, and who but seldom get out to church,

and whose opportunities for seeing other Christians are limited. It was a great pleasure to us when one of the elders suggested that we devise some means for reaching these people, and help them to further attainments. A suggestion as to what plan to pursue is now under consideration, the method being one of the elders' own planning. The most gratifying feature of the whole matter is that the elders not only show that they recognize the need of weaker brethren, but their own responsibility for meeting the need. When we see this spirit showing itself among the officers of the church, the prospect of a Chinese Covenanting Church, governed by native officers entirely and carrying on the Lord's work among their own people, does not seem so remote after all. These men need a great deal of training yet before they can be safely entrusted with such responsible duties. But, on the other hand, they can do, and in some cases are now doing work that the foreign missionary can never hope to do so well as they.

One rather curious circumstance came to our attention during the preparatory days. For some time past, in fact for a number of years, we would have to secure the help of two or three of our men who were best acquainted with the native Christians to assist us in identifying some members whom we do not see often enough to be able to always recognize at sight. When the communicants were going forward to the Table, these men whom we had previously asked to assist us, would stand at the head of the aisle and prevent any one not a member from going to the Table. On Thursday last, one of the men who had so assisted us for several years came to me and said that at the last communion he had made a great mistake, by stopping a man who was a Christian, and whom he did not at once recognize as be-

ing one. And he added, "None of us now know all the church members," and suggested that the members not well known be provided with slips of paper with some character written on them, as a means of identification. The Session decided to try the plan, but provided not only the members not well known, but all the members, each with a slip of paper with the characters for "The Lord's Supper" written on it. This plan was an experiment only. Whether or not it will be made permanent remains to be seen. But the situation is now such as to make it imperative that we devise some plan for identifying our members when going to the Lord's Table. The resemblance between the plan employed by us at this time, and the distribution of tokens by many of the churches at home, will be seen at once. I think no one here attached any other significance to the use of these slips of paper, than that of being a device by which we could tell who were communicants and who were not. The elders distributed them during the hours between the afternoon and evening services. They also made plain what their purpose was. Were it possible for us to recognize our members here as readily as a pastor and his session at home recognize their communicants, our use of these tokens would have been entirely uncalled for.

The members of the mission are all in usual health. We were very sorry to hear of Mr. Miller's illness. It is not given to many men to labor for the extension of Christ's Kingdom so long and so faithfully as he has done. The Church will feel in his removal from active service the loss of a most devoted friend to both her and her Lord.

The time for the meeting of Synod is drawing near. We are trusting that the Master of assemblies will be there, and

that His name may be glorified in all the deliberations.



Rev. E. C. Mitchell, writing same date, has also something to say about the communion and other matters:

Yesterday was our communion Sabbath. The weather was very warm, the warmest any one has ever seen it here at this time of the year, so that we had to make vigorous use of our fans through all the meetings, but notwithstanding this, we had a very pleasant communion season. The attendance was better than usual. Fifteen were received into membership. This was quite a large number for the spring communion. One hundred and one, including eleven foreigners, sat down at the table. That many out of a total membership of a hundred and thirty-eight is a pretty good number to be present when a large part of the members live twenty or thirty miles away. This is the first time that we have had three tables. The third table was not full, but there were too many for two tables. There is something about the communion here that is inspiring to one.

I believe I have never written anything to you about the work at Do Sing. After Rev. W. M. Robb found that he would have to go home, the work up there was turned over to me. Just at that time there was some trouble about the brick that were being brought in and the work had been stopped three or four weeks. Rev. J. K. Robb went up with me two or three times till the trouble was settled and I got the run of things, and since then I have been looking after it myself. Since then everything has gone along smoothly, but slowly. The house is nearing completion now. The plastering is done, the floors are down and they are working at the doors, and windows and building the wall around the yard. The

lower story will be used for a dispensary on one side and a chapel on the other. The upper story consists of four rooms, a veranda and two bath rooms. It is the plan for us to live in the upper story until a more suitable location can be secured for a dwelling house, and then this house can be used for a school. Dr. Jean McBurney, Mrs. Mitchell and myself will move up there next fall. Everyone thinks it would not be wise to move into the house till the hot season is over. It will not be finished till the middle of the summer anyhow, so that we will wait till we come back from our vacations.

The cost of building here is a good deal higher than it used to be. The price of brick has more than doubled since the first building was put up, a little more than ten years ago. Lumber is higher, too, so that I think this building is costing perhaps about twice as much as it would have cost ten years ago.

There seems to be a good opening for work there. The people are friendly for the most part. Of course, some of the children call "foreign devil" after us sometimes, but they do that everywhere, so that we do not mind. That is the only name that some of them know us by. The people call our house the "devil's floor," but we are trying to train them to call it the "foreign floor," as that is a more respectable name for our property. We correct them when they call it the wrong name in our hearing, and some of them at least seem to be catching on that we are not as well pleased with the name they give us as we might be.



A letter of same date from Dr. J. M. Wright contains items that will be read with interest:

- - - The hospital work goes on about as usual, and this month there are several interesting cases. Regular trips to coun-

try dispensaries are taken, and the results are encouraging. It is being planned to open dispensaries at several new places. At one place some of our members have planned to rent a house, to be used as a dispensary. This is gratifying, as it came voluntarily.

Our country travels give us a good opportunity to see how Chinese agriculture is being carried on. Rice is the principal field product. The fields are covered by water and are plowed while several inches of water covers the ground. This makes quite a "slush." It is a common sight to see a farmer going to work leading or driving his buffalo and carrying the harness and plow. The grain is sown on a small plot very thickly. When it has grown several inches high, it is pulled up and planted by hand in the fields prepared for it—several spears to the hill and about one foot apart. While the rice is growing it is cultivated, by which is meant that the farmer and probably wife and family go into the field barefooted and tramp the weeds into the mud, carefully tramping around each hill of rice. Where water is plentiful, two crops of rice are raised each season.

It was decided by the Mission to secure a pony or two for itinerating work. This has brought us in touch with the Chinese horse dealer somewhat of late, and incidentally some things are to be learned even about one of these ponies. A man and his pony appeared early one morning. He said he would sell the pony. On being asked how old it was, he promptly said it was only sixteen years old. He was asked if that was not rather old for a pony, and we were given a look of pity and informed that they lived to be sixty years old and were serviceable at that age. In the different parts of the world the idea of usefulness varies, or, rather, when usefulness ceases. A short time ago one

of the carpenters working on the house asked Mr. Mitchell if the people in America ate dog flesh, and was answered in the negative. Immediately the question was asked, "Well, what do you do with them when they die?" He was informed that they were buried. Few of the horses in this part of the country are larger than the Shetland ponies at home.

The girls' school is full and several applicants have been refused. We were glad to hear good news from Rev. and Mrs. W. M. Robb. They have surely been having their trials.

Probably I neglected to say in writing of Mrs. Wright that her illness came on suddenly. The doctor advised that she remain at home all summer. She was feeling quite well when the ship sailed, although not very strong. I hope the voyage will benefit her and that the summer may restore her to her former health and strength. Her address will be Albany, Ore., care J. E. Hamilton, R3.

Lin Tan has been much opposed to foreigners, and we are planning to see what can be done by way of dispensary work there.



The following items, written June 14, 1910, are from Mrs. Mary Lena Mitchell:

No doubt the letters from here have mentioned our need of rain, which caused the failure in the rice crop. Some of our workers, in making trips to the country, found that in most places the crop was a complete failure, while some few places where they have mountain streams, the people still had some hopes of reaping a small harvest. Many of the Chinese thought the comet was the cause of dry weather, and they were sure to have a famine. However, the comet is still in sight, and we have been enjoying some very heavy rains almost daily. The river is high now, and the water is coming in

over the rice fields north of us. We hope the water will not get so high as to destroy what little rice is left.

Many people have written to us about the riot in China, of which they read in the home papers. It was far north of us, and although bad enough, I think the American newspapers have their statements somewhat exaggerated. Everything is very quiet here, and the people are friendly toward us.

We have reason for gratitude and encouragement in every department of the work. The chapel services are better attended and the schools have a marked increase in attendance. The girls' school is nearly full now, as far as boarding pupils are concerned. I went over a few minutes ago to see one of the little girls who has malaria, and I hadn't much more than room to walk between the rows of beds to reach hers. There is room for several more day pupils, but it is not good, according to Chinese custom, to have girls on the streets going to and from school, so we have no hopes of getting many day pupils to attend school here.

During the sewing hour, some of the girls are greatly interested in making shoes, but their interest is just as great in other departments of the work. The new girls have very "hot hearts" to learn the doctrine, and plans have been made to give them every opportunity to meet this desire. We have four Bible classes now, and they are so arranged that each girl may have as much attention as possible.

The doctors are kept busy these days dispensing medicines, and are using the splendid opportunities given them to lead the patients to the Great Physician. A few weeks ago a woman came to the hospital to see if the doctors could heal her of what her people supposed was leprosy. If they could do nothing for her she was

to be cast off by her people, and there would be nothing left for her to do but go to the lepers, which means a very degraded life for a young woman. For a while the disease seemed to be yielding to treatment and we had hopes that she was not a victim of that much-dreaded disease, but she is worse at times, and so there is much uncertainty yet as to what her fate shall be. Her people sent rice last week and said it was the last they would send. I don't know whether they are hopeless as to her being cured or whether it is their way of clearing themselves of keeping her in food and clothes while in the hospital. She seems interested in the doctrine and tries to help others. The other day I heard her teaching the commandments to some new patients.

The doctors performed some operations not long ago which have been a source of wonder to the Chinese, and I think have had great influence in winning the confidence of many people.

Dr. Wright, Dr. Jean McBurney and Mr. Mitchell are at Do Sing again to-day. The people there are so friendly and we are anxious to be there and get the work organized. The building is slowly reaching completion, and we hope to be able to move about the first of October. That will give ample time for the building to be thoroughly dry, which is necessary before it can be occupied.

One of our Christians is in sorrow over the loss of his son. A man offered him employment in Hong Kong. This is often too great an attraction to the young men around here, and so it proved to be for this young man. When he reached Hong Kong he was not given employment as he expected, but was sold and put on board a steamer for some distant port. The poor old father is almost heartbroken over the loss of his only son.

Last Saturday was the Dragon Moth-

er's birthday. She is supposed to be buried at Uet Shing, a city which is about thirty miles from here. Thousands of people gathered there to celebrate her birthday. I don't know how long this celebration will last, but I see the special boat between Uet Shing and Tak Hing is still running. I can hear the music and

see the bright red flags and other decorations. The people up street are making some noise with fire-crackers.

The missionaries are all well. We miss the absent ones very much, but hope they will be able to join us again in the near future.

AT HOME.

REPORT OF THE COMMITTEE ON HOME MISSIONS.

Your committee respectfully reports:

Two papers were referred to us—the report of the Central Board of Missions and the report of the Jewish Mission Board. These indicate, in general, that the Home Mission work of the Church is encouraging, and that the workmen are faithful and zealous in times of discouragement as well as of encouragement.

The contributions of the Church have been quite generous and a substantial balance is reported in the various treasuries except that of the Domestic Mission, which reports a deficit. In regard to the Southern missions, we are glad to note that notwithstanding changes in the working force by the resignation of some and the appointment of others, new to the work, everything seems to have proceeded satisfactorily, and your committee expresses the hope that the new appointees may see their way clear to continue their services in the Mission.

Your committee also would recommend:

1. Increased liberality on the part of the Church, especially toward the Domestic Mission, so that hereafter a balance rather than a deficit may be reported.

2. Earnest and continuous prayer on the part of the whole Church for all the workers, and especially for those who de-

cide for Christ in our various missions, and who, because of such decision, are exposed to temptation and persecution.

3. That Dr. T. H. Acheson, Dr. R. J. G. McKnight and Rev. John Yates be elected as members of the Central Board of Missions.

4. That Rev. J. S. Thompson and Dr. W. J. Coleman, on behalf of the Central Board of Missions, and Dr. T. P. Stevenson, on behalf of the Board of Jewish Missions, be heard in connection with the adoption of this report.

5. That the proposed mission among the Southern mountaineers be established if sufficient funds can be provided for the purpose, and that the Board make this known to the Church.

Respectfully submitted,

R. C. MONTGOMERY,
J. R. WYLIE,
J. T. MITCHELL,
R. J. CATHCART,
J. R. DILL.

REPORT OF THE CENTRAL BOARD OF MISSIONS.

In making this, the fifty-sixth annual report of the Central Board of Missions, we have to record the death of Rev. Dr. J. W. Sproull, who for nearly forty years has been an active member of this Board and for nearly nineteen years its chairman. He was constant in attendance on our meetings, when able to come, and took a great interest in the work of the

Board. The Board recorded a minute of its appreciation of his life and services. The Rev. J. S. Thompson has been chosen chairman in his place.

DOMESTIC MISSION.

We have held twelve regular meetings during the last year and one special meeting. The four quarterly instalments of the Domestic Mission Fund have been paid out regularly in accordance with the reports of the Clerks of Presbyteries. We have sought in each case to deal with exact fairness and in strict accord with the instructions laid down by the Synod. In the case of Detroit we have judged that the prospects there justified us in appropriating a reasonable sum to help meet the expenses of the work until its needs and possibilities could be reported to Synod.

The Board followed the instructions of the Synod with regard to the proposed mission among the mountaineers of the Southland, but the response of the Church did not justify the Board in inaugurating the mission.

The receipts for the year have
 been\$15,029.40
 The expenditures have been.. 14,440.10

Balance overdrawn \$2,695.58

We request for this fund an appropriation of \$12,000.

SOUTHERN MISSION.

Knox Academy, the institution about which our work in the Southern Mission centers, opened Oct. 4, 1909, and closed the 23d of May. Thanksgiving Day and a week at holidays were the only vacations observed. The total enrollment in the Academy was 601, and the average attendance 361. The teachers were on hand for the beginning of the school and have enjoyed good health, with the exception of Mrs. Robb, who was sick for a few weeks, and Miss Bess Wylie, who

has been seriously ill and unable to continue her work.

The Superintendent, the Rev. W. J. Sanderson, writes that "the work done this year has been along the same general lines as in previous years. Religious instruction has been faithfully imparted every day to all the pupils. During the year there has been an average of 388 Bible verses and catechism questions committed by each pupil. In all the grades one-half hour has been given each day to this work, and one hour has been spent every Thursday morning in chapel in reciting the portions committed during the week. Your superintendent has sought also to make some use of the opportunity daily afforded by the chapel exercises to impart Scripture truth. Two Sabbath schools have been held each Sabbath during the year in the church, one in the morning and one in the afternoon. The average attendance at the morning school was 161 and of the afternoon 170. The C. E. Society 26. The Blakeslee system was studied in the afternoon and O. T. History from the division of the kingdom to the coming of Christ was gone over."

In the industrial department the usual amount of work was done, except in cooking, for which no teacher was secured. Miss Fowler in addition to her regular classes gave lessons in this to the girls of the Senior Class that they might graduate with all the requirements fulfilled. The enrollment in the sewing department was 312, and 140 garments were made in addition to small articles. Eighteen boys received instruction in blacksmithing and seventy-four in carpentry. The boys of the lower grades were trained in gymnastic exercises and marching.

The work in music has been under the care of Miss Wylie and Miss Marshall. Miss Wylie went to Selma at the holidays and did excellent work until she

was taken ill. Miss Marshall has been at work throughout the year. There is a possibility of doing much good for the school in this department. The work consists mainly in training the grades in vocal music and in giving private lessons on the piano. Prof. Bottoms has also brought up the brass band to a degree of efficiency which makes Knox the possessor of the best band of its kind in the community.

It is expected that six will graduate, three young men and three young women. In addition to their diplomas the young men will receive certificates from the blacksmithing department, and the young women from the sewing and cooking departments.

Most of the teachers visit the pupils in their homes that they may in this way gain the confidence of both parents and children and lead them to a better Christian life. Miss Fowler has done good work in conducting Bible classes for girls after the regular school hours and also in holding meetings for mothers in the homes. Miss Frazier has organized her grade into a mission band and is training them to be interested in the welfare of others.

Temperance oratorical contests have been undertaken this year among the pupils and are becoming a great success. Miss Hays has been appointed superintendent of this work and Miss Fowler assistant. This means much work for them, and the results have not been small from any point of view.

The enrollment in East Selma was 104 and the average attendance 68. There is Sabbath school each Sabbath with an enrollment of 140. The school at Pleasant Grove, taught by Mrs. L. Kynett, had an enrollment of 91 and an average attendance of 39. The Sabbath school numbered 40. Mr. Kynett is doing a

good work among his neighbors both in religious and agricultural lines. He runs something of a model farm and teaches farming to his people in the community. Miss Susie L. Wier taught the school at Valley Camp, which enrolled 20 with an average attendance of 14. The Sabbath school enrolled 39 and was conducted by Mrs. S. F. Kingston.

The superintendent preached the first Sabbath of each month at Valley Camp, the third Sabbath at Pleasant Grove, each alternate Sabbath in the Selma Church and occasionally to outside audiences, and each Sabbath superintended the afternoon Bible class. The Rev. W. J. Sanderson has been chosen permanent superintendent of this mission.

Receipts for the year.....	\$9,534.16
Expenditures	8,243.96

Balance	\$1,713.63
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We request for this mission an appropriation of \$5,000.

INDIAN MISSION.

The work in the Indian School was carried on through the school year with good success, although the teaching force was new. Miss Orlena Aikin taught in advanced room and Miss Anna McClurkin in primary room. Miss Florence Mearns took charge of the girls and Mrs. Coulter of the boys. Miss Almira E. Kerr had charge of the school kitchen and Miss Minty Allen of the laundry. Mr. Coulter assisted in the work of the farm. Mr. and Mrs. W. S. Moore and Mr. Lloyd Ewing, who had been in the mission for years and had been of great service, went home to Olathe.

The school opened Sept. 14, 1909, and closed May 2. The number enrolled was 52. The number of Bible verses committed in the advanced room was 16,559 and in the primary room 3,838. In the advanced room the sermon heard on Sab-

bath was written out from memory. Besides this several books of the Bible were carefully gone over in devotional reading. Special mention is made of one girl, Nellie Chiveta, who on her own motion committed and recited the book of Daniel.

The superintendent, the Rev. W. W. Carithers, writes that "the increase in the congregation for the year has been ten and the decrease nine, and the congregation numbers just 100. There have been twelve baptisms, three of them adults. A number of the members are full of Christian zeal and activity and never fail to improve all opportunities to speak a word for Christ. The attendance at church has been good all through the year. The momentum of the years that are past carries its weight with it in putting the Indians further along. We feel this in the church work, in the school and see its effects in the homes. At the communion just closed, for instance, the four Indian elders served the two tables and did it with as much reverence and dignity as I have ever seen in any congregation.

"We have children in school now that are the children of boys and girls that were trained in our school, and they show the result of work done years ago in their readiness to take up things that children from a heathen home could not comprehend. They come from homes that take papers and have prayers. Each one of the older Indians that gets the idea of thrift and progress is of great value in lifting the community around him and in commanding the respect of his white neighbors.

"On the other hand, the year has been one of a great deal of carelessness on the part of a good many of the Christian people. This is especially seen in the marriage relation, a number getting divorces from their former partners and marry-

ing the new ones according to law. There is no part of the change from heathenism to Christianity that gives rise to as many perplexing problems as the questions that arise with the home as a center. That we have always made decisions that are right would be claiming too much, but that the session has been a unit in trying to reach right decisions has been true in every case that has come before them.

"The utter indifference of those outside the church to all appeals to them to live a Christian life has never been more marked than this year. When we had communion services there would be a large attendance of those that seemed to have no interest in what was being said or done, and yet they gave quiet attention to many of the services."

Miss Emma McFarland continues faithfully to work among the Apaches. This field, as has been noted in past reports, is a specially difficult one because of the fact that the Apaches are set in their old customs, being utterly indifferent to the claims of the gospel, and the ones that come out are often not able to stand against the pressure of the old customs. Mr. Carithers says: "If consecrated devotion both to the people and to the Master and unsparing zeal will win, I see no way for them to escape, for she devotes herself to them and their best interests seven days in the week and she is a great favorite with them."

Mrs. Carithers keeps up her work among the Comanches, who are more responsive. Their progress is wonderful, some of their homes being models of neatness and even elegance. In this work she is assistant field matron under the government.

Mission Sabbath schools were kept up during the summer at several points, some of which have had to be given up on account of distance.

Owing to the fact that there was an overdraft shown in the last report to Synod, and that quite an amount of stock could be sold without seriously crippling the equipment, it was thought best to do all possible to wipe out the deficit. After the running expenses of the mission for the year were all paid, there was a substantial balance to turn back into the treasury.

The superintendent bears witness to the heartiness and faithfulness of the workers throughout the year.

A number of individuals and congregations have contributed directly in aid of the mission in supplies and money, and these have been of great assistance in carrying on the work.

Receipts for the year.....	\$12,088.42
Expenditures	8,306.79
Balance	\$1,719.84

We request for this mission an appropriation of \$6,000.

The Board requests the Synod to appoint the following additional members of the Board: Dr. T. H. Acheson, Dr. R. J. G. McKnight and the Rev. J. C. Siater.

J. S. THOMPSON,
Chairman.

A. C. COULTER,
Rec. Sec'y.

W. J. COLEMAN,
Cor. Sec'y.

REPORT OF THE JEWISH MISSION BOARD.

THE MISSION OF THE COVENANT TO ISRAEL is a place of refuge to the Jews. The Mission building, located in the heart of a Jewish community, on the southwest corner of Fifth and Catherine Streets, bears two large signs, one fronting on each of these streets, with the words, **THE CHRISTIAN MISSION TO THE HEBREWS.**

Many of the children of Israel come in, and learn of Christ, the Messiah of their fathers' faith and hope. Here they can find rest and safety for their faint and weary souls, pursued by sin, vengeance and despair. Eternity alone will reveal the joy awakened in the hearts that have found Jesus in this place.

While Israel, as a people, has not found salvation, yet "the election hath found it." Like Paul, we may be assured that "at this present time also there is a remnant according to the election of grace." We believe that God, in His mercy, guides the feet of many to this house where we believe the pure gospel of Jesus is preached and the way of salvation, through His atoning blood, made clear.

Rev. E. J. Feuersohn, the missionary, has his dwelling in the mission house, where he and his devoted wife give to the place an atmosphere of kindness, earnestness and fervent prayer, causing those who come in from the cold, faithless world to feel that they have entered into a sphere entirely different, where peace, love, joy and hope sweeten and brighten life. The other missionaries also do their good part in causing this mission to be "as the shadow of a great rock in a very weary land" to many a wandering Jew. Many have been refreshed during the past year in this mountain where "the Lord of hosts has made a feast of fat things, a feast of wines on the lees" for all who come through Jesus Christ.

At one time you may see Rev. Mr. Feuersohn sitting with one, or two, or more young men with open Bibles "searching whether those things were so," at another time hanging over a class, teaching them the English and the gospel together; at another time preaching Christ to an earnest gathering of people, who listen attentively, stand in prayer respectfully, and sing the Psalms just as

they can; and at another time going from house to house, where the neighbors come together to hear of Jesus and salvation through His blood. Mrs. Feuersohn also is devoted to the good work, doing faithful service in the classes, and among the people. Miss Bell, likewise, assisted by Miss Cupples, ministers the Word of eternal life to her forty girls, who come to learn the art of sewing, while Miss Boyd goes from family to family, seeking the lost sheep of the House of Israel.

Thus the work goes forward, under the hand of our Lord Jesus Christ, from year to year.

As a Board we can report to the Covenanter Church merely that we endeavor to use their contributions to this mission, and guide their work among the Jews, with faithfulness, as God gives discretion and power. Our single purpose is to bring the largest number of the sons and daughters of Abraham to Christ, their true haven of rest, having full confidence that ultimately "all Israel shall be saved."

During the last year the attendance at the Sabbath services and Night School, including Hebrew visitors, aggregated 1,883; the attendance at the Sabbath School, 1,085; the attendance at the Sewing School, 1,853; family visits made by the minister, 132; number of private seekers after Jesus, 48.

A number have avowed their interest in Jesus as their Saviour.

Number of New Testaments distributed, 78; Bibles, 42.

Large quantities of religious tracts were also distributed.

The Board asks for \$2,500 for the work next year. We also ask the whole church of the Covenanters to make intercession before God for Israel that they may be saved.

J. C. McFEETERS,

President.

Colorado, Greeley.—Mrs. Louella Robb McMillan, a member of the Greeley Congregation, entered into eternal life April 6, 1910. Born near Sterling, Kans., July 9, 1877, and married to W. J. McMillan, of Evans, Colo., Feb. 14, 1900, her brief career was filled with deeds and words of love. Though frail in body she was strong in faith and courageous in the performance of duty. When failing health made it evident that she must leave her husband and three little girls, she met the trial with Christian fortitude and was able to say, "It is all well." She was patient in all her sufferings, having her hope in Jesus Christ. A loyal wife, a faithful mother, a generous neighbor, a true Covenanter and devout Christian, she leaves a beautiful memory and enters on a glorious reward.

A sorrowing husband and three motherless children have the sympathy of a wide circle of friends and relatives. In glory she awaits their coming, while rejoicing in the presence of her Redeemer.

J. M. W.

Iowa, Morning Sun.—Annual report of the Ladies' Missionary and Aid Society of Morning Sun, Ia.:

We have come again to the beginning of another new year in our society. God has shown His goodness and love to us in many ways, yet we have felt and recognized His hand in chastisement, in that death has entered our ranks and taken away our beloved president and co-worker, Miss Emily Cannon. While our hearts have been saddened, yet we feel that this, too, is in love. We have held twelve regular meetings during the year, with an average attendance of twenty. Our enrollment is thirty-seven. We have enrolled three new members during the year.

We have sent during this year a barrel

of fruit to the Indian Mission, also two barrels of clothing and other articles to the Southern Mission.

The Corresponding Secretary has received and read a number of letters in the society from the different missionaries in the foreign mission fields. These letters were very interesting and were much enjoyed by the society. The ladies of the society were entertained at the home of Mrs. Trumbull in November in honor of Mrs. McFarland, of Pennsylvania; also Mrs. S. E. McElhinney entertained the ladies of the society in April, and the afternoon was spent in piecing and putting together of a quilt for the Old Ladies' Home.

As we begin the work of another year it is with the prayer in our hearts, "Let the beauty of our God be upon us, and establish Thou the work of our hands; yea, the work of our hands. establish Thou it."

MRS. THOS. HUSTON, *Rec. Sec.*

REPORT OF TREASURER FOR 1909-10.

Receipts.

Balance in treasury.....	\$9.73
Dues	81.15
Donations	1.81
Subscriptions	194.30
	<hr/>
	\$286.99
Fruit to Indian Mission, value..	\$23.85
Goods to Southern Mission, value	59.00
	<hr/>
	\$369.84

Disbursements.

Indian Mission	\$39.40
Home work	9.87
Freight to Southern Mission....	2.74
Thank Offering to salary of Miss Elsey	189.00
Missions	32.05
Balance in treasury.....	13.93
	<hr/>
	\$286.99
Fruit to Indian Mission, value..	23.85
Goods to Southern Mission, value	59.00
	<hr/>
	\$369.84

MRS. R. W. McELHINNEY, *Treas.*



Mrs. S. R. Wills, Treasurer of the Woman's Missionary Society of Pittsburg Presbytery of the R. P. Church, sends for publication a synopsis of her report from April 1, 1909, to April 1, 1910:

Receipts.

Salary account	\$1787.60
Contingent account ..	60.68
Thank Offering	841.14
	<hr/>
	\$2689.42

Disbursements.

To salary of Rev. W. W. Carithers	\$1000.00
To expenses	19.76
Paid out Thank Offering	841.14
	<hr/>
	\$1860.90
Balance in treas. Apr. 1, 1910..	\$828.52



You must be serving something, someone, that needs your help in order to really appreciate the divine care. It may be the parents' care of their children; the teacher and her scholars, the charity worker and the poor, the friendless, the benighted, it may be friend helping friend—in some way the life of loving service must be there as something out of which God can help us think of and value the care which infinite love bestows upon us.—*Julian K. Smyth.*



There are two theories of the Church—one that it is a fort, the other that it is an army of conquest. The real problem of evangelizing the world is not in India, China, Africa or South America, but here at home. There are five hundred converts every day from heathenism to full membership in the Church.—*J. Campbell White.*

MONOGRAPHS.

PICTURES FROM THE NEW HEBRIDES.

A year ago last June we had the pleasure of meeting Rev. David Crombie, M.D., for the first time. A delegate to the Presbyterian Alliance, then in session at New York, and knowing that we had been intimately acquainted with the late Dr.



DR. CROMBIE, WIFE AND CHILDREN.

John G. Paton for many years and deeply interested in his work in the New Hebrides, he called to tell us something about the missions on the islands and of the special work with which he was identified on Wala, North Malekula. The readers of *OLIVE TREES* will be glad to have the pictures of Dr. and Mrs. Crombie, whose

full surrender to the service is so clearly shown in leaving behind them two of their children, Tom, age seven and a half, in Melbourne for schooling, and Agnes, age three, with a sister in Scotland, on going, after a brief furlough in the homeland, to a new field of labor. The publication of his personal letter of May 3, 1910, is necessary, not only to explain the pictures of the natives, but also to complete the picture of the missionary family:

DEAR MR. SOMMERVILLE:

You must have given up hope of getting a reply from me to your kind letter. Though I may not have replied, you and your kindness to me have been often in my thoughts. When my wife and myself left England it was with the thought of returning to Wala. The copy of the *Melbourne Messenger* I sent you will have told you how our plans were altered. I have remembered my promise to send you some photos of the Islands and explanatory notes on them. I enclose six and give you some explanatory notes. They are numbered on the back.

No. 1.—Here you have two of our teachers, Kaloris and Kalorib, with their wives and families. Both of them are from the Island of Efate, once a cannibal island, but which, through the devoted labors of Dr. J. W. Mackenzie, himself a Canadian missionary, and the Rev. Dr. Macdonald, has been transformed, so that it now sends forth torch-bearers of the gospel to other islands. It shows the reality of the change the gospel has made in the hearts of these people that they are willing to leave their homes, their lands and their friends, in order that they may carry to their fellow countrymen the good news of the unsearchable riches of



NO. 1. TEACHERS AND FAMILIES.

Christ. Every missionary depends upon his native teachers, they are like the fingers of his hands, reaching out into the regions beyond. Kalarib has been my faithful helper from the beginning of our work on North Malekula. Kalaris is teacher at one of my most distant out-



NO. 2. BOARS' TUSKS.

stations, and most faithfully has he held his position.

No. 2.—Boars' tusks, as they are displayed in the Amil or square of a native heathen village. The tusked boar, specially bred for the purpose, is a sacrifice on North Malekula. They are sacrificed to the Demij or spirits. When one of these feasts comes near, the whole district

around is scoured for these cherished animals. Girls are sold to men for so many tusked boars. It may be that they are young girls, and the man to whom they are sold is old; but if he can pay the number of tusked boars her friends ask for her, they will compel her to go to him.

No. 3.—A church at one of our out-stations. We have not only our head station, but also a number of out-stations in different villages, each of these being in charge of a native teacher. The building is not very imposing, but it means a great deal, nothing less than the kindling of a light in the midst of heathen darkness, which will ultimately overcome and dispel it.



NO. 3. HARRY CONN'S CHURCH.

No. 4.—This is a "demij" or image, in which the heathen believe the spirits of their ancestors dwell. A group of heathen, one of them a blind man, is standing in front of it.

No. 5.—This is one of our Christians with his wife standing in front of their house. The house is thatched with coconut leaves. Again and again, as I have seen our Christian people sitting in church and gazed on their faces; so changed from what I have once known them, I wondered if they were the same. The transformation accomplished by the reception of the gospel has been so great.



NO. 4. WALA HEATHEN DEMIJ.



NO. 5. CHRISTIAN COUPLE.

No. 6.—Here are a couple, a heathen woman and a girl, both of them carrying

their bundles. The women do the greater part of the work in heathenism. One has to go to a heathen land and a heathen people to realize how much womanhood is indebted to the gospel of Christ. In heathenism women are not the companions but the slaves of men. Unloved at birth, unhonored in life, and unwept at death, describes the history of a woman in heathenism.

I gave you a packet of post cards, the titles underneath describe what they are.

I hope this letter finds you and your dear wife well. I shall always remember



NO. 6. HEATHEN WOMAN AND GIRL.

your church and the exceeding great kindness I experienced from your people and yourself. Give them all my Christian regards and love. The launch is on board. It has had the name "John G. Paton" given to it. As I did not know until three weeks ago that I was going to Vila, and the launch at that time was ordered, I am just taking it to Vila with me. If a new

man is appointed to Wala, I may possibly hand over the launch to him—that is, if I have not enough work for it at Vila. It is a beautiful model. The trial trip was a great success.

We shall first of all go to Malekula to bid farewell to our people there, then afterward go to Vila. What our work will be there, the paper I sent you describes. Give our united love to Dr. Stevenson, of Philadelphia, Pa., and all my other friends. I hope to receive a letter from you sometimes, and promise you faithfully to reply to it. With love and affection and all Christian regards to Mrs. Sommerville and yourself,

I remain,

Ever yours faithfully,

DAVID CROMBIE.

The *Melbourne Messenger*, to which Dr. Crombie refers in the foregoing letter, as having been sent to us, contains a report of his address at a farewell meeting in Assembly Hall, Melbourne, April 22, 1910. To transfer this brief address to our columns is the best introduction we can give the man, his family and his work. And it should call forth the prayers and practical sympathy of our readers:

The New Hebrides of 1910 will never be the same to us as the New Hebrides of 1902. Vila will never be the same to us as Wala, Efate as Malekula. Wala was our first home. Its people were the first natives we knew. There we fought our early battles and won our first converts. It was love for the people of North Malekula, and a desire for their salvation, that made us eager to return. But the call has come to us as the children's missionary to Vila, and after prayerful consideration I feel I must obey.

STUDENT DAYS.

Mr. Frank Paton has set me a difficult task; he has asked me to say something

about myself. It was in the year 1902 that Mrs. Crombie and myself went as pioneer missionaries to Malekula. After my conversion it was my wish to equip myself for Christ's service. My father advised medicine, so after five years of study I received my diploma in 1900. It was Mr. Frater, of Paama, who first turned my thoughts to the New Hebrides. At that time he was taking classes in medicine, to better fit him for missionary work. We were both members of the Glasgow branch of the Students' Volunteer Missionary Union. Then came the opportunity for travel in the near and far East. Christmas of 1900 was spent at



WALA CHRISTIAN FAMILY.

Vladivostock, in company of two missionaries of the Irish Presbyterian Church, who, with some of their converts, had been compelled to fly from Manchuria. It was the time of the Boxer troubles, and this Russian town was under martial law. Wherever I traveled in Russia, Japan, the Straits Settlements, the East Indies, India and North Africa, I made it my business to become acquainted at first hand with what missionary work was doing, and if I had been a free agent I doubt if the Southern Hemisphere and the New Hebrides would have known me.

THE CALL TO NEW HEBRIDES.

Eight months later I returned to Eng-

land. One of the first envelopes I opened was a telegram asking me to meet Dr. John G. Paton in Glasgow. I find from my diary I definitely decided to go to the New Hebrides on May 31, 1901. After this note is the remark, "I believe this is of God." Then followed the filling of several engagements and three months hospital work in London. The lady who was brave enough to go with me to Malekula was trained in London. Having given herself to Christ, she was anxious to serve Him with her best, and so spent four years in being trained in different branches of nursing, taking the first place in her final examinations. While I am a native of Glasgow, Scotland, Mrs. Crombie is a native of Liverpool, England, so that two nationalities and two great cities have a direct link with the work at Vila.

We left England in January, 1902, in the SS. Omrah. Mr. Hardie, then convener of the Foreign Missions Committee, was on the wharf to meet us at Melbourne, and gave us a warm welcome to Australia. On March 18, 1902, I was ordained for foreign missionary work in the Assembly Hall, Melbourne, Dr. Paton giving the charge. Dr. Currell, of Korea, was ordained the same night. We sailed to the New Hebrides in April. On our voyage we were privileged in having as fellow passengers Dr. and Mrs. John G. Paton. In October Dr. Paton visited Wala and baptized our baby boy, Tom.

We are giving sureties to Victoria in leaving our treasure behind us, our son Tom being left at school in Malvern when we go to take up our new work at Vila.

THE WORK AT VILA.

That work at Vila may be roughly divided into three divisions—1. Pastor of the Margaret Whitecross Paton Memorial Church, a church built in memory of the late Mrs. John G. Paton by the Presbyterian Women's Missionary Union of Vic-

toria, and intended principally as a place of worship for the Protestant European population resident at or visiting Vila. 2. Missionary to the native laborers from other islands, said to number several thousands, employed on the plantations of Efate. 3. Medical missionary in charge of the John G. Paton Memorial Hospital, which is to be erected in two months' time.

We feel it to be a difficult position, but an honorable one, and we go forward in our Master's strength to serve Him. It is most inspiring to think of working in the memorial hospital and church built to the memory of Dr. and Mrs. Paton, supported by the Victorian Sabbath school children. We shall think we hear them earnestly singing—

"We'll work by our prayers,

By the offerings we bring,

By small self-denials;

The least little thing

May work for our Lord in His harvest."

We are glad to be your missionaries in these islands, so near to your own land, where the gospel has won so many triumphs, and where we believe it will win many more.

ALEXANDER MACKAY.

Alexander Mackay was often called the "mechanic missionary." He could labor with hands as well as with head and heart. He could use trowel, hammer and saw effectively, even when a boy. He was the son of a Scotch minister, and it is recorded of him that when only four years old he could read the New Testament with understanding. He had an indomitable spirit, and would never give up. No obstacle seemed too great to be surmounted. It is related of him that when only five years old he was sent to fetch a pick for the workman about his father's manse. He mistook the directions, and was found struggling to bring a heavy six-foot lever,

which he had moved for fifty yards "by dint of swinging it around end to end, two yards being gained at every turn."

He chose the calling of engineer, and was sent to Edinburgh and Berlin to receive the best training obtainable there. While in Berlin, the appeal of Henry M. Stanley for missionaries to Africa caught his eye and entered his heart. His mind was made up at once to respond. He offered, was accepted, and in April of 1876, he sailed for Zanzibar.

Like the brave Chalmers, his life was in constant peril. The chiefs were cruel and treacherous, their subjects only too ready to do their bidding. Mackay had many narrow escapes. There were, too, other perils besides those from human enemies. Fevers attacked him, he was nearly drowned crossing swollen streams, poisonous insects and reptiles constantly threatened his life; but the courageous missionary never faltered in his mission,

that of giving the gospel to the people of Uganda.

In Uganda he became, as he himself tells us, "engineer, builder, printer, physician, surgeon, and general artificer to Mtesa Kabaka, of Uganda, and overlord of Unyoro." Among the other wonderful things accomplished, "he built an astonishing house, introduced a cart, made a magic lantern, set up a printing press, constructed a mighty coffin for the king's mother, was tailor, boat maker, school-teacher, baker, sawyer, weaver, and bridge builder."

Persecutions arose. He saw his converts burned to death, but they died loyally, chanting Christian hymns of praise. His own life menaced, he was driven forth into an unhealthy region, where he soon died. The date of his death was Feb. 8, 1890. Stanley styled him "the modern Livingstone."—*The Young Christian*.



In a recent speech the Bishop of Glasgow said, "While in Johannesburg some years ago, I was struck by seeing huge piles of 'tailings' in the goldfields. On inquiry, I found that for many years these 'tailings' were regarded as waste products; they contained gold, but it was not worth the trouble to obtain it. But a new process—called the cyanide process—was discovered, and those 'tailings' are now all passed through the filter and the residual gold obtained. This, I think, was the case with Dr. Barnardo. He utilized the 'tailings' of the streets—those poor, destitute children, about whom no one troubled or cared. By applying what perhaps I may term the 'Christian-cyanide' process, he regained for the world the residual gold." Alas! we have "tailings" in the streets of all our great cities, and our first need is to recognize the value of them; our second need is to know the process of treatment, and our third to actually set it in operation. Can we show the gold which we have won?—*The Messenger*.



To be fellow-worker with God may appear to be too vast and impossible an idea of the purpose of human life in this world; yet nothing is clearer and more certain than that He Who made man and sent him here to work and labor until the evening has left many things for man to do in fulfilling His plans and completing His works.—*Dr. John Hunter*.



If you would convince a man that he does wrong, do right.—*Thoreau*.

EDITORIAL NOTES.

Attention is called to the opening article in this number of *OLIVE TREES*, on "Young Men and the Gospel Ministry." It is from the pen of Prof. R. C. Wylie, LL.D., and is a timely plea both for the Theological Seminary and the Foreign Missions. The youth of the Church and the parents should read it and ponder their responsibility.



OLIVE TREES has great pleasure in announcing that arrangements are being made to commence with the September number a "Women's Department," which will be under the direction and control of the "Women's Presbyterial Association of Pittsburg Presbytery." The women of the Reformed Presbyterian Church of North America have always held a prominent place in its missionary operations. We think it may be said without any reservation that they have accomplished more, not only in words, but through manifold activities, for the work at home and abroad than either the pulpit or any subordinate agency. Consequently their co-operation is welcomed as essential to the success of an advance missionary movement.



All matter intended for publication in this department must, for the present, be sent to Mrs. J. K. M. Tibby, Ridge Avenue, Crafton, Pa., that it may be carefully edited before reaching our office. No items from any woman, whether a member of an L. M. Society or not, will be inserted in *OLIVE TREES*, unless they come to us with the approval of the editor or editors of this new department.



On the authority of Synod the Board of Foreign Missions is calling for six

ministers, five physicians, eleven teachers, two trained nurses and a hospital matron. These laborers should be the very best that the Church can furnish, educated, tactful, possessed of an evangelistic spirit, and fully surrendered for service anywhere. The need is pressing. Many for whose evangelization we have made ourselves responsible will be beyond the reach of human sympathy and succor in a little while. They must die without a knowledge of the only Saviour unless the young men and women of the Church are willing to go at once. The four questions that the Spirit of God asked the Romans, in connection with the thrilling statement, "whosoever shall call upon the name of the Lord shall be saved," are as impressive and demand an answer as loudly at this hour as in the days of the apostle: "How shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

The service for which the Lord is calling, through the Foreign Board, for volunteers, is arduous, requiring self-renunciation similar to His own, when He emptied Himself and became obedient unto death for the salvation of a lost race. But then He is calling for men and women not to labor alone, but to be workers together with Himself. Once a boy said to his father, who had told him to remove a stone from the lawn, "I have tried with all my might and I can't lift it." "No," was the reply of the father, "you haven't quite used all your might, for you didn't ask for my help; I am part of your might and will always help you." So the promise of God to those who, con-

scious of personal insufficiency, hesitate to undertake the task to which He is calling them, is, "I will help you." His power is a part of the might of every one who, in obedience to His will, has given himself to His service.

Those who are ready, on His call, to go to China or the Levant should be on their way not later than the middle of October. They should write at once for Application Blanks to R. M. Sommerville, Cor. Sec., 325 West 56th Street, New York.



Synod, at its last meeting, authorized the Board of Foreign Missions to appeal for \$3,000 to complete houses in Gunaimia and Latakia, Syria, any balance to be the nucleus of a building fund. In the June number of OLIVE TREES we referred to the need of money for this purpose, and suggested that a few members of the Church might make up this comparatively small sum without a formal appeal to the congregations. We also wrote personal letters to some who are known to be devoted friends of the Foreign Missions, and in a few days received from one of these a check for \$300. In sending us the money, he expressed the hope that nine would unite with him in contributing the whole amount asked for that the work might be done without unnecessary delay. So we do not hesitate to ask, who will unite with him to put these \$3,000 into the Treasury before the end of this month, as we are quite sure there are fifty times ten in the Covenanter Church who could give \$300 each and not miss them from their current expense accounts.



Rev. Julius A. Kempf, one of our Tak Hing missionaries, who has been in this country for a few months on furlough, was married Thursday, June 30, 1910, to Miss Mabel Doig, a member of Second

New York Congregation. They expect to sail for China Sept. 20, and Mrs. Kempf's mother, Mrs. Margaret Doig, will accompany them. It is also the present intention of Miss Rose Huston, of Elmo, Mo., who was appointed missionary teacher Tuesday, June 28, 1910, to leave for her new field of labor at the same time. And probably there will be others to swell the number of outgoing missionaries. Pictures of all leaving this autumn either for China or the Levant, with brief references to their appointments, may be looked for in September OLIVE TREES.



Mrs. J. M. Wright, of Tak Hing, who was ordered home by her physicians for the summer, is at Albany, Oregon, with her sister, on a fruit and grain ranch, enjoying "the refreshing breeze that springs up every afternoon—a sea breeze, though the ocean is sixty miles distant," gaining strength and hoping to return to the field in October. She writes: "This is a delightful summer for me, and our little boy, who is happy here with so many things to see and do. But every day he asks when we will go back to China and see papa, and he is no more anxious than I. It was hard to come away and leave so much work for other people; but I am sure it is for the best. We will be glad, however, when sailing time comes."

We also had the pleasure of seeing Rev. and Mrs. W. M. Robb, at Bovina, N. Y., about the middle of last month. She continues cheerful under severe trial, evidently improving and looking forward to the time when, if it is the Lord's will, she and her husband shall be at work again on the West River.

Miss Mattie R. Wylie, of Latakia, Syria, who soon after coming to America went into a hospital in Philadelphia, Pa., is gathering strength at her brother's, Rev. J. R. Wylie, at New Galilee, Pa.

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1910.

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